

12 F. m.

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A

S E R M O N,

Preached before HIS GRACE

CHARLES Duke of *Richmond*,

Lenox, and *Aubigny*,

P R E S I D E N T;

AND THE

G O V E R N O R S

OF THE

LONDON INFIRMARY,

In GOODMAN'S-FIELDS;

FOR THE

RELIEF of all Sick and Diseased Persons, especially
MANUFACTURERS, and SEAMEN in MERCHANT-
SERVICE, &c.

AT THE

Parish Church of *St. Lawrence-Jewry*,

On TUESDAY, *March 26*, 1745.

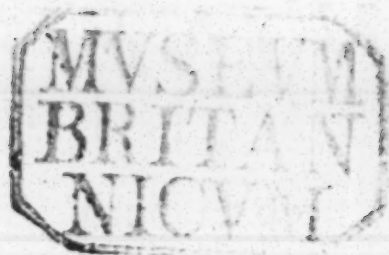
By the Right Reverend Father in God,
John ^{*Alburt*} *Lord Bishop of LANDAFF.*

Published at the Request of the PRESIDENT and GOVERNORS.

The SECOND EDITION.

L O N D O N:

Printed by H. WOODFALL, jun. in *Little-Britain*: and Sold by
J. BROTHERTON, in *Cornhill*; and J. STAGG, in *Westminster-*
Hall. 1745.



MAT. CHAP. VII. VER. 12.

-----*Whatsoever ye would that Men should do to you, do ye even so to them: For this is the Law and the Prophets.*

LOVE of ourselves, a careful Pursuit of our own Happiness, is a first Principle founded in the Law of Nature ; and as this Love of ourselves is here made the Rule of our Conduct towards our Fellow-creatures, we are sure that, in a reasonable and just Degree, it has a Foundation also in the Will of God. The Obligation of this Law will be readily confess'd ; and Men are so far from any Doubts or Scruples about it, that the common Error is in the Excess. We are apt to be too fond of ourselves, and, mightily wrap'd

up in this one narrow Thought, too forgetful of the natural Relation of Human Kind, and of our Obligation to shew a reasonable Concern for the Welfare and Happiness of other Men. - But from this benevolent Precept of our blessed Saviour, we may learn to correct this Mistake, and pursue our own Happiness more successfully, by confining the Regard we shall scarce fail to pay to ourselves, within the Bounds of that Duty we owe our Neighbour. Consider both resulting, as they do, from the Words of the Text, and you will find they give Light to each other. The sincere Value, That real Fondness and Affection which every Man has for himself, should interpret the Precepts of Love, Pity, Gentleness, Kindness, Forbearance, and all the other Gospel-Precepts concerning our Duty to our Neighbour : And That Reason and Prudence, That Regard to publick Utility and Convenience, which will prevent all Excess of Kindness towards him, should prescribe a Measure to us, and teach us how we ought to love ourselves ; for both Passions are to be equal : We are to do to others as we would they should do to us ; and for ourselves, we should wish only what we are obliged to do to others. These Duties then explain one another : But
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the View here is the Good of others ; and as the particular Precepts for doing Good, with which the Gospel abounds, naturally sink deeper, and are much more sensibly and warmly felt when applied to Self, our blessed Saviour has given them this Turn, and collected them all together into this one strong Point, to be the Rule of our Conduct towards our Neighbour : *Whatsoever ye would, says He, that Men should do to you, do ye even so to them : for this is the Law and the Prophets.*

IN the following Discourse upon which Words, I propose to consider,

First, The Foundation of this Rule of doing to others, as we would they should do to us.

Secondly, The Extent of it.

Thirdly, The Use of it.

AND, in the last Place, to apply it to the Case before us.

First then : This Rule of doing to others as we would they should do to us, is founded strictly in natural Justice. This will appear very plain, if we observe, first, that this Precept is not to be understood as extending to
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any of those violent Fondnesses or Partialities we are too apt to have for ourselves ; which lead us, in many Circumstances, to desire and wish, what no Man thinks reasonable in the Case of any other Man ; and which every Man therefore should be ingenuous enough to confess to be unreasonable in his own : But prescribe to yourself the same Bounds where Reason, Prudence, and even Justice itself would stop you in your Kindness towards others ; desire no more than it would be proper and expedient for you to do ; and under this Limitation it will be strictly just, that we should all do to others in all Cases, and under all Circumstances, as we would they should do unto us : For by the Law of Justice we are bound to render to every one that which by any kind of Right or Claim becomes his Due : And whatever is due to one Man in any particular Circumstance, must be due to every Man in the same Circumstance ; because the Reason and Justice of Things, upon which all Right depends, is immutable, eternally the same. Upon whatever Foundation therefore one Man is entitled to any sort of Regard from another, that other Person must have just as good a Title in a Change of Circumstances to expect the same from him : Or to
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put it the other Way, every Man is bound in Justice to do to others, in any supposed Case, what in the same Case other Men would be obliged to do to him. Is another Person bound by the Laws of Nature, by the Laws of civil Society, or by the express Laws of God, in any particular Duty to you, and how are you exempted, supposing the Situation changed, from the Obligation of the same Laws to do the same Thing to him? Do these Laws convey any Right to one Man, which another may not claim in his Turn? And is it not most unreasonable and most unjust to own the Obligation of them, and take Advantage of the Right resulting from it in one Case, and to deny or refuse it in another? Consider yourself as a Man, as a Member of civil Society, as a Christian; in these several Lights you will say you are entitled, according to your Condition, to many Privileges, to much Comfort and Support, and Assistance from your Fellow-Creatures, and have a Right therefore to expect what your particular Situation requires from them. But consider likewise that these are the common Privileges of all Mankind; that the Right of every one to the common Benefits of these Relations stands exactly upon the same Foot, and is universally the same. Nature,
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and God the Author of Nature, has given it, without Respect of Persons, in equal Measure to us all ; so that in our several Ways and Degrees, as the Variety of Circumstances and Cases requires, the Obligation is mutual, and we are all bound to pay whatever we should be entitled to receive, as every Man is entitled to receive from others whatever in their Circumstances he would be bound to pay. And upon the whole therefore it is a most manifest Piece of Injustice, an arbitrary withholding from another Man what even we ourselves confess to be his just Due, if we neglect or refuse to do to him, what, supposing the Circumstances changed, we might reasonably and fairly claim, and most certainly therefore should not fail to expect from him.

NOR is this Rule more deeply founded in the first Principles of Justice, than it is, if we consider it rightly, in our own Interest. The Obligation of Duty does not more strictly constrain us to the Practice of it, than a right Pursuit of our own Happiness. For, consider Happiness so far as it depends upon ourselves, and there is a general Benevolence and Good-will implied in the Duty before us, which if it is not sufficient to our Happiness, is so considerable and essential a Part of it, that

that without it 'tis impossible for a Man to be happy, even from the natural Make of his own Mind. He who wishes Ill to others, who hates or envies though but one Man in the World, is miserable in Form: engaged in an actual War with himself, and violently hurried by his Hatred or his Envy, to wish and desire, what his better Part, his Reason and his Judgment, most severely forbids and condemns. But if, free from this direct Torment, a Man only gives himself up to be careless and indifferent about his own Kind, he will find himself at best but in a negative State, if there is no Sorrow there is certainly no Joy in it: If you suppose him to suffer nothing from it, yet he lives a Stranger to those social Pleasures, which are a necessary Ingredient in the Happiness of Man, who by his very Nature is so related to Society, so united and tied to his Fellow-creatures, that one of the principal Pleasures his Maker has bestowed upon him, is That which flows from a Temper of true Benevolence and Affection towards them. Every one feels the Appetite and Relish of this Pleasure within himself, and whoever he is that goes about to extinguish it, to separate himself from his Relation to the World, and unconcerned about every Body else, thinks of

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being happy singly and solely from himself, as he contradicts the plain Intention of Nature, he will most certainly, not only miss his Aim, but find the unfriendly Experiment punished with an unnatural Sourness and Moroseness of Temper, not more disagreeable to others than irksome and uncomfortable to himself.

BUT suppose the Mind in this Respect rightly dispos'd : Suppose a Man, by a right Application of all the Talents God has given Him, pushing on in the Road to Happiness, as far as any Abilities of his own will carry him : He will find many things necessary in his Journey, which he is not able to provide for himself : Many Wants he knows not how to supply, many Difficulties he has no Power to overcome : In short, that he is in himself an *insufficient Being*, created in a State of necessary Dependence upon his Fellow-Creatures. To them we must all be obliged for much of the outward Convenience and Accommodation of Life, and to their Assistance must fly perpetually for Protection and Support : And who does not see that it is his Interest, in order to secure this natural Supply of all his Wants, to endeavour to recommend himself to the Favour of Men, and engage

gage the Friendship of the World on his Side ?

IF any one should be so prodigiously both weak and wicked as to say the very Rule of the Text will be his Security : And promise himself all the good others can do him, because they will be obliged to do to him as they would be done by themselves, whether he observes the same Conduct towards them or not : So far it must be confess'd what he says is true, that Neglect or wilful Breach of Duty in any one particular Man, will in no Degree affect the Obligation all other Men are under to perform theirs : But, in this Respect, as every Man's Right and Claim upon the World, his reasonable and just Expectations from others, alter and change with his own Behaviour, the Duty of other Men towards him, in its Effects at least, must alter and change with it : And as such a most ungenerous and odious Selfishness ought not to go unpunished, it will be just and perfectly consistent with this Rule for all other Men to treat it as it deserves. In this View indeed, that is, of being treated as they deserve, but in no other, are all Men to be treated alike : For it is plain that the Just, the Charitable, the Tender-hearted Man, is entitled, upon the Foundation of this

very Rule, to much better Treatment from the World than the Unjust, the Unmerciful, and the Cruel : Because if we suppose ourselves successively in these different Situations, we shall feel we might most reasonably expect in one Light, what we could have no Pretence to hope for in the other. Tho' good Men therefore will always be constant to their Duty, and particularly never return Evil for Evil : Yet as there is a real Difference in Characters, Reason and Justice, and Truth require that the Distinctions should be preserv'd in our Behaviour towards them : And tho' the worst Men will find much Tenderneſs and Forbearance and Forgiveness from those who are better than themselves, yet if we would make the most of the World, and ourselves as happy as we may be in it, it must be our Study to gain the Affection and Friendship of Mankind : And to do this, there is no other Way but to be affectionate and Friendly ourselves : Desirous to do good as well as to receive it ; and in all the different Scenes and Occurrences of Life always ready to do to other Men, what we would wish should be done to ourselves.

BUT this Precept has still a more sure Foundation in the expreſs Command of God.
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Tis true the evident Reason, and Justice, and Utility of it seem sufficient to protect it, and secure a general Obedience to it : But, however useful the Observance of this Rule would be to the common Good and Benefit of Mankind, it must happen unavoidably that particular Persons will frequently find themselves tempted by some present Pleasure or Advantage to disobey it : And in this Situation, as our Judgment is always too apt to bend to our Inclinations, how easily is the mere natural Reason and Justice of things, either boldly and obstinately neglected, or carelessly interpreted and misunderstood ? But when explain'd and enforced by the positive Command of God, the particular Duties resulting from them are as clear and indisputable as the Obligation to perform them : Nor has this Earth one Temptation in it strong enough to stagger any sober Man's choice ; or stand in the least Degree of Competition with the plain and evident Consequences of obeying or disobeying him, who is powerful to reward, or to destroy both Body and Soul in Hell. Revelation therefore is a more firm and clear Rule and Principle of Action than mere Reason : And the Law of Nature constantly derives new Light and Force from the reveal'd Law of God. Consider the Precept

cept of the Text now before us as the Command of mere Reason, you must say it is right, fit and just, consider it as a Precept of the Gospel, and the declared Will of God, you must add that it is our Duty that we are in the most strict, and formal Sense oblig'd, be the present Consequence what it will, *to do to others as we would they should do to us.*

ON these firm and solid Foundations, then is this Command of the Text establish'd : Let us now, as was propos'd in the Second Place,

Consider the Extent of it.

OUR Blessed Saviour tells us expressly in the Text, that *this is the Law and the Prophets* : In another Place, we learn from the same Authority, that to love our Neighbour as ourselves ; which in other Words, is to do to him as we would he should do to us, is next to the First and Great Commandment of loving the Lord our God, and like to it, and that on these two *hang all the Law and the Prophets* : And St. Paul is very express that all the Law is fulfill'd in one Word, even in this, ‡ *Thou shalt love thy Neighbour as thyself.* But by these Expressions we are not to understand that these Precepts comprehend in them the whole Duty
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† *Matth.* xxii. 39, 40.

‡ *Gal.* v. 14.

of a Christian ; and that nothing more is required of us than to *love our Neighbour* ; but so comprehensive they are, that they contain in them the Sum of the Law and the Prophets upon this Head. All the particular Precepts regarding our Behaviour to one another, fall under this general Rule, and may be reduc'd to this one Point. St. *Paul* enters directly into the Argument ; and in many Particulars shews us the natural Force of it : For by this Rule he observes, † *Thou shalt not commit Adultery, nor kill, nor steal, nor bear false Witness, nor covet* : And if there is any other Commandment, which is as much as to say all the other Commandments, calculated either to defend our Neighbour from Injury, or to promote his Good, they are all briefly comprehended in this same Precept, *to love him as ourselves*. For to love another, and especially in like Manner as we love ourselves, or to do to him as we would he should do to us, cannot be understood barely to signify that we are not to injure or not to hurt him ; but that we are also to assist, to comfort, to support him, to wish his Happiness, and sincerely endeavour to promote it. And this we are to do to all Men, to the whole Race of Mankind : For
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† *Rom. xiii. 9. 10.*

tho' the Duty which is largely express'd in the Text, may seem to be confin'd in the other Passages of Scripture, which express the same thing by the Love only of our Neighbour, of which it is said too that it is the * *fulfilling of the Law* : We are to consider all the Gospel: Commands regarding our Neighbour are Christian Precepts, not to be interpreted by *Jewish* Pride or Prejudice. We are not like them to confine our Affections within the narrow Circle of a particular Family, or Tribe, or Nation, and † hate and persecute the rest of Mankind. Go and ask the Great Saviour and Redeemer of the World, who is your Neighbour, he will shew you the Relation of Humanity entitles every Man to this Character : That the Obligations of Justice, the Duties of Friendship, the Offices of Kindness are not to be sacrificed to that too general selfish Bigotry, which is so unhappily apt to whet Mens Passions and alienate their Affections from one another. His Command to love our Neighbour is as extensive as his Dominion, and reaches to the Heathen his Heritage, and to the uttermost Parts of the Earth the Boundaries of his Possession : — Even here dwell our Christian Neighbours: Objects

* *Rom. xiii. 10.*† *Vide Grot. Mat. v. 43.*

Objects of our brotherly Kindness and Affection: Whom we are to love as we do ourselves, and do unto them, that is, to the whole Race of Mankind, in all Circumstances, and upon all Occasions, as we would they should do unto us.

AND if we would faithfully discharge this Duty, it must begin from a general Principle of Benevolence fixed and settled in our Hearts. We must fill our Minds with sincere good Wishes for our Fellow-Creatures; with an habitual Disposition to be better pleas'd with the Beauties than the Blots in Men's Characters: Must be ever careful to interpret their Conduct not with Impartiality only, for That is barely Justice, but with Candour and Good-Nature: And think of our Neighbour as we would wish him to think of us, if we propose to do to him, as we would he should do unto us. For however easy and common it may be to make the Tongue dissemble, our Actions, more faithful Interpreters of our Thoughts, will speak the true Language of our Hearts. Any Sentiment of Approbation or Dislike, Esteem or Contempt, Love or Hatred once conceived there, will bring forth its proper Fruits in our Conduct

as naturally and as certainly as * Waters receive the sweet or bitter Taste of the Fountain from whence they flow. Here then we must lay the Foundation for the due Observance of this Rule : Which calls for every One's Attention, and operates with equal Force amongst all Ranks and Degrees of Men. The High and the Low, the Rich and the Poor, the Happy and the Unhappy, as they are all bound in reciprocal Duty to each other, all live under the Direction of this general Rule for the Discharge of it: and whatever in any particular Situation any one would expect to receive from his Neighbour, whether it be Gratitude or Pity, Protection or Duty, Favour and Kindness, or Reverence and Respect, this is what he is bound to do unto him : Always supposing the Cases revers'd, and reasoning for his Neighbour by his own feeling for himself.

SUPPOSE then this Rule carried into Practice, and let us consider, as we propos'd in the Third Place,

WHAT would be the Use of it.

BUT before we proceed, it may be proper to put you in Remembrance of what has been
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* *Vide* James iii. 11.

just observed before, that this Rule is calculated, and as we shall soon see, very wisely too, to promote the Peace, and Welfare, and Happiness of Mankind, and must therefore not be interpreted to destroy the very End it was intended to serve. We are not to conceive ourselves bound to do to others what we might possibly in certain Cases fondly wish them to do to us : Because this would be to set up That for the Measure of our Conduct towards other Men, which is not permitted to have any Share in the Government of our own : And if this Self-Partiality was to have that Effect in the Affairs of others, which it aims at in what concerns ourselves, 'tis plain it would immediately confound all the necessary Distinctions, in this World, between Right and Wrong, Just and Unjust, Good and Evil ; Upon which the very being of Society depends so intirely that without them, the World would soon become one general Scene of Disorder and Confusion. In this Sence therefore, in this Degree, we are not to do to others as we would they should do to us : But whatever we have either a Right to expect, or may fairly and reasonably desire others should do to us, This, and only This, we are bound to do to them.

So that in Cases which call for it, Severity and Punishment is as consistent with the Command of the Text as Favour or Reward: And the Judge who inflicts these with a due Temperature of Justice and Mercy, acts in strict Conformity to this Rule; because, suppose him in the Offender's Case, however he might wish to avoid the Shame or the Smart of Punishment, he could not deny it to be fit and just that it should be so inflicted on himself.

BUT suppose Men acted up to this Point, suppose every Man behaving in all Cases to all other Men as he might reasonably and justly, and therefore certainly would expect they should behave to him, what a Calm and Serenity would it spread over the Affairs of human Life? Imagine but yourself in such a State, and with what Pity would you look back upon the past Ages of the World, whose History you find fill'd with Fraud, Injustice, Oppression, Cruelty, Violence, and grieve over the mournful Pages stain'd with Streams of Christian Blood barbarously pour'd out a Sacrifice to Men's Passions; which sad Experience has too fully prov'd, are capable of being heated to the amazing Degree of taking this inhuman Method to defend and propagate
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That very Religion which makes it the Sum of our social Duty, and next to the great Command of Loving God himself, to *Love our Neighbour*, and do unto him as we would he should do unto us? On the contrary, with what Joy would you look forward thro' the present into future Time, and consider the World not delivered only from these Scenes of Horror ; but every Man happy in the Enjoyment of all the Comforts and Privileges, which the kind Providence of God has appointed to every Station of human Life? For under the Influence of this Principle the great Powers of the Earth would become every Man's Security, being faithfully applied to the Ends for which they were given, the * Protection of Good Men, the Terror only of the Evil. And by a natural Effect of the same Principle such a wise and just Administration of Power would find itself rewarded with the chearful and willing Obedience of those, whose Duty it is to live in peaceable Subjection to it. Thus the intended Peace and Happiness of Societies would be effectually preserv'd, and the real Benefits of Government descend thro' the whole, down to the meanest of Mankind, who have a Right
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* Rom. xiii. 3.

to enjoy the little they possess in Peace and Security. And with what high Satisfaction must one follow the Observance of this Rule out of the publick World into the Relations of private Life? Where you would see the Husband and the Wife united in sincere Affection and Esteem by those mutual Condescensions, which they respectively think due unto themselves: The sollicitous Affection and Care of the Parent repaid with the attentive Duty of the Child: And the Kindness and Gentleness of the Master with the Diligence and Fidelity of the Servant. Suppose it to prevail at large in the general Intercourse and Commerce of the World, you would not only see Pride and Envy, Hatred and Revenge with all their natural Fruits, Insolence and Ill-Nature, Treachery and Cruelty, banished out of it, but Justice and Truth, Humility and Meekness, Patience and Forgiveness reigning in their stead. These, with numberless other happy Effects must follow from the Observance of this Rule, because these are but what every Man wishes and hopes to meet with himself, and what he is therefore bound to practise towards others; and if Men would but submit to this One most plain and clear, and equitable Command

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mand of our blessed Saviour, we should see them Just in their Dealings, Faithful in their Friendships, Respectful to Superiors, Kind to Inferiors, Compassionate to the Afflicted, Courteous, Obliging, Benevolent to all Men: In a Word, we should see the Plan of Providence restor'd : And praise and adore the infinite Wisdom and Goodness of God in his merciful Accommodation of the things of this Life to the Happiness of his Creatures; instead of charging him foolishly; and impiously accusing him as the Unskilful or the Unkind Author of that confus'd Scene of Sorrow and Misery which is created by ourselves.

To proceed then to apply what has been said, as we propos'd in the last Place ;

Is this Rule thus deeply founded in every Argument that should influence the Conduct of a reasonable Creature? Is it thus universally extensive? And would the general Observance of it be thus prodigiously useful and beneficial to Mankind? Let it at least prevail in the Case before us, where its Obligation operates with a Strength proportionable to that most just and reasonable Ardency and Importunity with which we ourselves, in the same Case, should wish and pray for that

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Comfort and Support we are now call'd upon to give our Neighbour.

To judge the better what we should wish, let us suppose ourselves in his Case. For, tho' there is a certain Sympathy in our Nature which cannot see, not even hear of another Man's Distress without being in some Measure affected with it ; yet the Image will be stronger, we shall feel a much more quick and lively Sense of it, by representing it to ourselves as if it was, what any sort of Distress may happen to be, our own.

SUPPOSE then it had been your hard Fate to live an anxious laborious Life ; to rise early, take your Rest late, and eat the Bread of Carefulness all your Days : Imagine yourself under these Circumstances disabled by some Accident, or interrupted in the painful Purchase of your daily Bread by some afflicting sore Disease : Or if you suppose yourself to have been blest'd with the Enjoyment of your Health and Strength, and enabled to go on eating your Bread in the Sweat of your Brow, you may imagine yourself at last subdued by the Hardships and Fatigues you have endur'd, and wearing out a miserable Life, under the necessary Infirmities and Sicknes of Old-Age: Unable in either Case to earn the
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slender Fare with which you have been contented, much less to supply the Expence of Medicine to heal your Sickness. Would you think in such a State as this, that being related to a Society in which you had liv'd a poor but useful Member ; in which you had spent, all you had to spend, your Health, your Strength, your Time to promote the publick Good, an humble Instrument of much Pleasure and Enjoyment to others which you yourself had never tasted : Would you think yourself in general entitled to the Benevolence of that Society ? Would you think that being reduc'd not by your own Follies or your own Vices ; but either by some unavoidable Accident, or by the hard Necessity of your Condition to become the unhappy Object of Compassion, you might claim, as you would a formal Debt, some suitable Relief ? And would you think that Reason, Justice, Humanity forbid your being left neglected on the Bed of Sickness, abandon'd to Want and Pain ; destitute of all Skill to help yourself, which you have never been able to acquire, and of the Means to purchase it, for which you never have been able to provide ? Say, what you would think others bound to do to you in such a Case, and then consider this is the Case before you ; the Reason of it

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surely is the same, the only Difference is, that it is happily not your own.

IN the same Light another Class of miserable People now apply to you, who under at least equal Hardships, but with much more hazardous Toil, have administred to the Pleasures of others, 'till they are become unhappy and miserable themselves. They I mean who have ventur'd down to the Sea in Ships, who have beheld the Wonders of the Lord in the Deep, and occupied their perilous Business among great Waters : They who have compass'd Sea and Land, to procure the *Purple and fine Linnen*, and that luxurious Variety of Meats and Drinks, with which the *Rich fare sumptuously every Day, are now laid at your Gates full of Sores* : Surely there can be no Need of any Pains or Skill to excite your Compassion in a Case which speaks so movingly for itself : Let the Appeal be made to your own Hearts, ask there what Sentiments Pain and Anguish, embittered as it generally happens in these Cases, with the fruitless Sorrow of a mournful Family, devoid of all present Comfort, and if unassisted, even devoted to Despair ; ask your own Hearts what Sentiments under such real deep Distress they would suggest

gest to you, and learn from yourselves how to pity it.

THESE two Classes of useful People, the Manufacturers and Seamen of the Merchant-Service, with their often numerous, and almost always necessitous Families, are the principal Objects of the Charity of this Society : Justly entitled to their first Regard by the various Advantages for which the Publick is indebted to their laborious Industry. But as Pain and Sicknes, united with Poverty, make up the most calamitous State of Human Life ; they have their Ears open to the Cries of all those whose Fate it is to drink thus deep of the Waters of Affliction : And as far as your Benevolence enables them, are ready to reach out their truly Christian, charitable Help. Let it be our Care to enlarge their Borders ; and as no Case of this Sort can ever be unpitied ; if it be possible, and as much as lieth in us, let there not be even one unrelieved.

To insist longer upon the Nature of the Case itself, would argue too much distrust of your Compassion : But, if in the same Distress we should reason for ourselves, and draw many Arguments in our own Favour from the Circumstances of this Institution ; let these operate

now with all their Strength, and give them in your Thoughts their full Weight.

CONSIDER that the View of the Charity before you is to give that sort of Help to the Afflicted which they neither have, nor ever had any possible Means of procuring for themselves ; and which the Piety of this Nation therefore has provided for those who are reduc'd to want it in her immediate Service. Of these there are Numbers sufficient at least to fill those happy Retreats, where they, at last, find some Rest from their Labours : But as Sicknefs and Misfortune, God knows, are not confin'd to Fleets and Armies, there are Multitudes of others, who have no Resource but in the common Humanity of their Fellow-Creatures. Of this unhappy Number are they who now intreat your Pity : Who, tho' there may be nearer Claims, are undoubtedly well entitled by the Nature of their Services, to some fix'd publick Care ; but hitherto are left, without such Assistance as I am now pleading for, to languish and pine away in Want and Pain, and Misery inexpressible.

HERE then, you are sure your Charity will Be rightly plac'd ; secure from the Imposture of any artful feigned Distress to raise a false Compassion ; you have here all possible real Circumstances united to excite a true one.

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'Tis not the importunate clamorous Cry of idle Want that calls upon you, but the still, moving Voice of helpless Sorrow, the Misfortune not the Fault of those who suffer it, and most truly therefore, if there is any such thing in Nature, the Object of Relief.

As a further Encouragement to prevail with you to give to it, consider that, whatever you bestow will be wisely, and with the strictest Justice applied to the intended End. The Experience we have already had of their prudent and wakeful Conduct, who have the Goodness to bestow their charitable Pains in the Direction and Management of this good Work, gives us the best Assurance that, under the same most humane and generous Protection, and under the same watchful Attention to the several Parts of it, it will flourish with the same Success, and be a Source of Comfort and Joy to the Unhappy ; where with the Blessing of God upon so direct an Imitation of his own Goodness, the Sick will continue to be healed, the Lame be made to walk, and I may add too, the Poor have the Gospel preached unto them.

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It would still add Strength to our Hope, in this unhappy Case, to consider that the Benefit of such Institutions as this is not local: Not confin'd to the miserable Objects who immediately partake of it: Happy it is for them, and it should make us happy too that they find Relief: But from their Sufferings there is an Experience and Skill collected, which will be of general Use to Mankind. Constant Observation upon the Variety of their Distress must improve the yet very doubtful Acquaintance with the Powers of Medicine, and enable the Physician to administer more successful * *Remedies for Ease, and to prolong Life.* To contribute therefore to this Charity is to be a Benefactor to Mankind: 'Tis to honour yourself with a Share in the Patronage of a School of useful Knowledge from which the World in general will reap great Advantage, and for which we ourselves, subject as we are to ten thousand Accidents, and cloath'd with these corruptible Bodies, which are daily wearing out in a gradual Decay, shall, one Day or other (and God only knows how soon that Day may come) find great Reason to be thankful. With common Prudence then thus clearly on our Side how assuredly should we
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* *Vide Ecclus. xxxviii. 14.*

ourselves, in the same Circumstances with these our unhappy Brethren, hope to find the Assistance they now ask of us: And that every one after his Power would lend us his most chearful and willing Help, in a Way, which from its own Nature, must produce much Good, and prove in the End so beneficial to himself?

You see then how every Circumstance concurs to *provoke* you to this good Work. Here is no Room for Doubt, no Excuse to be invented; no just Objection of any kind to check the Compassionate Sentiments, which mere Humanity surely, in a Case like this before us, cannot fail to raise in us. But if possibly there should be any, unnaturally deaf to this sort of Argument, let me beg of them, for their own Sakes, to view this Matter in another Light.

SUPPOSE yourself in the unhappy Condition of those, who now sue to you for Help, and what would you say of That Man in your present Circumstances who should refuse to give it? Would you say that, not the Christian-Law only, but all the Laws of Reason, Justice, and Humanity itself entitled you to his Compassion: That to possess himself at Ease in the Enjoyment of his own Pleasures, regardless

gardless of your Sufferings, was unkind and unmerciful ; that actually to refuse to hear your Cry, and hearken to the Voice of your Petition, was even barbarous and cruel ? Would your heavy Heart full-fraught with Grief, overflow with these Complaints ? Would you cry out in the Bitterness of your Soul, and say of your inhuman Neighbour that, * because he had no Pity, he even ought not to live ? and may I not say to you, whoever thou art that doest the same thing, Thou art the Man. By the Law you yourself establish you shall be tried : Out of your own Mouth shall you be judg'd : And by the just Judgment of your own Heart, shall you be condemn'd : Repent then and let not thine Heart be hardned : Or tremble to think of that Day, when God the righteous Judge of all the Earth will † render unto every Man according to his Works : When the || same Measure which you have meted to others shall be measured back to you again : And they shall have ‡ Judgment without Mercy who have shewn no Mercy.

* 2 Sam. xii. 6. † Rom. ii. 6. || Mat. vii. 2. ‡ Jam. ii. 13.



A N
A C C O U N T
O F T H E
RISE, PROGRESS and STATE
O F T H E
L O N D O N I N F I R M A R Y ;

Supported by

CHARITABLE and VOLUNTARY SUBSCRIPTION, for
the Relief of all Sick and Diseased Persons,
and in particular MANUFACTURERS, SEAMEN in
MERCHANT-SERVICE, and their WIVES and
CHILDREN ; from the First INSTITUTION on
the 3d of *November*, 1740, to the 25th of
March, 1745, inclusive.



ANY benevolent and publick-spirited Noblemen, Gentlemen, Merchants, and others having been induced to turn their Thoughts upon raising, by publick Subscription, a LONDON-INFIRMARY, where all Sick and Diseased Persons, especially Sailors in the Merchant-Service, and poor Manufacturers, and their Wives and Children, are daily admitted, and find Relief in Distress by Sicknefs or Casualties : And this without any Difficulty or Expence of Admittance.

In order to answer the Ends proposed, *a proper House was taken in Pres-* *Situation.*
cot-street, Goodman's-Fields, which Situation was judged the most
convenient, as being near the usual Abodes of Manufacturers and Seafaring
Men in the Merchant-Service, and at a considerable Distance from any
Hospital. And by the great Encouragement this Charity has received,
the Governors have been enabled to add two adjacent Houses, besides a
large Out-House, which are compleatly fitted for the Reception of Patients.

E

The

*General
Frame, and
Regulation of
this Society.*

The Society for carrying on this laudable Undertaking consists of a President, Vice-President, and Treasurer, annually elected out of the most considerable Benefactors to this Charity, and of such Persons who by giving a Benefaction of Thirty Guineas or more at one Time, become Governors for Life, as likewise such who subscribe five Guineas or more a Year to this Charity, and are thereby entitled to be Governors during such Subscription.

*General
Court.*

A General Court of Governors is held four times a Year; namely, in the Months of *March*, *June*, *September*, and *December*, to take the Report of the Committees, elect a House-Committee for the ensuing Quarter, inspect Accounts, and transact such other Business as may then be laid before them. And at the General Court in *March*, the President, Vice-President, Treasurer, and other Officers are chosen. Another General Court of the Governors and Subscribers, being their Anniversary Feast, is held between the 25th of *March* and the last Day of *April*, when a Report of the State of the *Infirmery*, the Number of Patients receiv'd and discharg'd in the preceding Year, the Proceedings of the Governors, and an Abstract of the Accounts for the Year past, is laid before them, and printed for the Satisfaction of the Publick.

*House-Com-
mittee.*

A House Committee is appointed at every General Quarterly Court, consisting of thirteen Governors, who at their first Meeting elect a Chairman to preside for the whole Quarter. Four of the Committee take the first Month, Four the next, and Four the last Month of the said Quarter. This Committee meets every *Wednesday* at Eleven in the Forenoon, at the *Infirmery*, to Receive and Dismiss all Patients, to Order and Inspect the Diet and Provisions, and all Goods sent in by the several Tradesmen, *for the Use of the Infirmery*, and see that they are Cheap, and Good of the kind, to order any Conveniences that may from Time to Time be wanting, and to Examine and Regulate the Conduct of all the Servants and Patients of the House. All Governors that please to attend, have a Vote at this Committee.

*Committee of
Accounts.*

A Committee of Accounts, consisting of twelve Governors, is appointed at the General Quarterly Court in the Month of *June*, for one Year, who meet at the *Infirmery* once a Quarter, to Receive, Examine, and Audit Tradesmens Bills, which are constantly paid by the Treasurer within a Fortnight after such Audit; all which Accounts are kept in a Regular Mercantile Manner, and are ready at any Time for the Inspection of any of the Governors.

*Physical Com-
mittee.*

A Physical Committee, consisting of all the Physicians, Surgeons, Apothecaries, Druggists, and Chemists, who are Governors of this *Infirmery*, meet once a Month to Examine all Medicines and Drugs brought into the Dispensary, and no Drugs or Medicines are suffered to be used without their Approbation.

Visitors.

Two Governors are appointed House Visitors by the Committee, for one Fortnight, whose Business is to attend every *Thursday* and *Saturday*,
and

and at such other Times as they think proper, to inspect into the Management and Conduct of the House, during the Interval of the Meetings of the House Committee.

Two Physicians, a Surgeon in Ordinary, and an Assistant Surgeon, alternately attend Daily from Eleven o'Clock till One, without any Fee or Reward, and give their Advice and Assistance to all such poor diseased Objects as come within those Hours, whether Recommended or Accidental. A Surgeon Extraordinary, attends and advises in all dangerous and extraordinary Cases.

An Apothecary constantly resides at the *Infirmary*, who Compounds and Dispenses all Medicines used there, and solely attends the Business thereof. *Apothecary.*

And as the Governors of this Charity are desirous that the utmost Regard may be had to the Souls of the Patients, as well as their Bodies, a Clergyman of the Church of *England* has generously undertaken, without any Gratuity, to read Prayers, and perform the other Duties of his Function, at the *Infirmary*. *Chaplain.*

A *Steward*, a grave, sober Man, who gives Security for his Integrity, has the Charge of the House and Furniture, keeps an Account of every Thing brought to or expended in the House, and subjects the same to the daily Examination of the Visitors, and House-Committee, and has the Inspection likewise of the Conduct of all the Men-Servants.---A *Matron*, a discreet Woman, has the Direction of the Nurses and other Women-Servants, and sees the Diet and Medicines administered according to Order.---Under her, are Nurses, and Watchers, in Proportion to the Number of Patients, of experienced Honesty and Tenderness, who are guided by written Orders to prevent Misconduct of any kind. Proper Diet for the Patients has been settled by the Gentlemen of the Faculty engaged in this Charity, and is fixed up in the Wards for the Satisfaction of the Patients and their Friends. *Steward, Matron, Nurses, Watchers.*

No Officers or Servants are permitted upon Pain of Expulsion to take of any Tradesmen, Patients, or other Persons, any Fee, Reward or Gratuity of any kind, directly or indirectly, for any Service done, or to be done, on Account of this *Infirmary*.

Every *Governor* of this Charity is intitled to send one In-Patient at a Time, and Out-Patients without Limitation. Subscribers of smaller Sums may likewise send what Number of Out-Patients they please. All Subscriptions are during Pleasure, and any small Sums from well-disposed Persons will be thankfully received and acknowledged; but in order to carry on this laudable Undertaking, all Persons are desired to pay in their Subscription at the Time of Subscribing. *Governors.*

All Poor, Sick, and Lame, recommended as In-Patients, are received at any Hour, and are supply'd with Advice, Medicine, Diet, Washing, Lodging, and every comfortable Assistance during their Cure, and all Out-Patients have Advice and Medicines administered from Eleven 'till One. No Persons with incurable or infectious Distempers, or of known Ability *Proper Objects.*

Ability to pay for their Cures, are admitted to partake of this Charity.

All Accidents, whether recommended or not, are received at any Hour of the Day or Night.

All Patients how low soever reduced, are received without any Expence at their Admission (except in Venereal Cases which require Salivation) nor is any Security required against future Contingencies, they being, in case of Death, buried at the Expence of the Charity, if not otherwise desired.

This is the Plan of our Proceedings, and tho' this Work is but in its Infancy, yet such has been the extraordinary Encouragement given to it, by Numbers of Distinguished Humanity, that we have the Satisfaction to assure the Publick, that since the 3d of November, 1740, it has pleased God to bless us with such Success, that near 15000 distressed Objects have been Relieved at the *London-Infirmity*, and, from Labouring under the Oppression of some of the most malignant Diseases, and unhappy Accidents, have been reinstated in their Honest and Industrious Capacities of Working ; whereby the Publick again enjoy the Benefit of their Labour, and they, and their poor Families, are preserved from perishing, and prevented from being a constant Incumbrance to the Community.

The Subscribers are desired to take Notice, that if any Patients shall not conform to the Rules of the House, or are guilty of any Misbehaviour, they will be discharged for such Irregularity, and never more relieved by this Charity.

The admitting of In-Patients troubled with Asthmatic and Consumptive Disorders having been found greatly prejudicial to themselves, all Governors are desired not to recommend any such as In-Patients ; they being more capable of Relief as Out-Patients.

Such Persons therefore as are inclined to encourage and promote so laudable a Work, are desired to send their Subscriptions or Benefactions to Messrs. Minors and Boldero, Bankers in Lombard-street, who will give proper Receipts for the same. And any Person inclined by his last Will to bequeath a Legacy to this Charity, is desired to do it in the following Manner, viz.

Item, I give and bequeath unto A. B. and C. D. the Sum of upon Trust, and to the Intent that they, or one of them, do pay the same to the Treasurer or Treasurers for the Time being, of the Society of the Governors of the London-Infirmity, for the Relief of all Sick and Diseased Persons, and in particular Manufacturers, Seamen in Merchant-Service, their Wives and Children ; which said Sum of I desire may be applied towards carrying on the charitable Designs of the said Society.

An Account of Receipts and Payments of *Richard Chiswell, jun. Esq;* Treasurer of the *London-Infirmery*, from the 25th of *March* 1744, to the 25th of *March* 1745.

Money received.

To the Ballance of last Year's Account	89	19	5½
To a Legacy left by Mr. <i>David Dumouchel</i> , deceased	21	0	0
To Benefactions	899	7	0
To Ditto on Account of an Intended Building of the <i>London-Infirmery</i>	149	3	0
To Governors Subscriptions	1013	5	0
To other Subscriptions	74	0	6
To the Lock	17	17	0
To the Poor's Box	29	3	0
To Half a Year's Interest on 1200 <i>l.</i> Three per Cent. Annuities due at <i>Midsummer</i> , 1744	18	0	0
To Half a Year's Interest on 1700 <i>l.</i> Three per Cent. Annuities due at <i>Christmas</i> , 1744	25	10	0
To Money collected at the Church-Door after Sermon, and at Draper's Hall after Dinner, on the Anniversary Feast, being 25 of <i>April</i> last	113	5	0
	<u>£ 2450</u>	<u>9</u>	<u>11½</u>

Money expended.

By House-keeping for Provisions, &c. viz. Butcher, Baker, Brewer, Cheese-monger, Milk, Firing, Soap, Candles Meal-man, Grocery and Money-Diet,	570	10	5½
By Household Furniture, including Turnery-Ware and Linen	104	3	2½
By House-Rent and Taxes	41	18	10
By Salaries, Wages and Gratuities	205	4	2½
By Stationary Ware and Printing	68	0	3
By Petty Expences	51	8	7½
By the Dispensary, viz. for Drugs, Medicines, &c.	264	19	6
By Burials	5	4	6
By Repairs	48	4	0
	<u>1359</u>	<u>13</u>	<u>6½</u>
By Legacies and Benefactions paid into the Hands of <i>Fotherly Baker</i> and <i>Rich. Chiswell, junior, Esqs;</i> to purchase Three per Cent. Annuities	920	7	0
By Benefactions on Account of an Intended Building of the <i>London-Infirmery</i> , paid into the Hands of the Lord Bishop of <i>Worcester</i> , and others	149	3	0
	<u>1069</u>	<u>10</u>	<u>0</u>
	<u>2429</u>	<u>3</u>	<u>6½</u>
By Ballance in the Hands of <i>Ricbard Chiswell, junior, Esq;</i>	21	6	4½
	<u>£ 2450</u>	<u>9</u>	<u>11½</u>

Fotherly Baker, and *Richard Chiswell, junior, Esq;* Trustees to the *London-Infirmery*.

Debtor.

To the Ballance of last Year's Account	37	16	0
To Legacies and Benefactions	920	7	0
	<u>958</u>	<u>3</u>	<u>0</u>

Contra, Debtor.

1744- May 31. By 200 Three per Cent. Annuities	186	5	0
Dec. 6. By 500 ditto	465	12	6
March 14. By 300 ditto	266	5	0
1000	918	2	6
By Ballance in the Hands of <i>Fotherly Baker</i> and <i>Rich. Chiswell, jun. Esqs;</i>	40	0	6
	<u>£ 958</u>	<u>3</u>	<u>0</u>

The Right Rev. *Isaac*, Lord Bishop of *Worcester*, *John Peck*, *Joseph Fawthrop*, *John Snee*, *John Daye*, *John Jesse*, *William Myre*, *William Petty*, Esq; the Reverend Mr. *Callamy*, and Mr. *Thomas Ranner*, Trustees for an Intended Building of the *London-Infirmiry*.

Debtor. Contra Cr.

To Benefactions 149 3 0

A General Abstract of Receipts and Payments from the first Institution of this *Infirmiry*, viz. from the 3d of *November*, 1740, to the 25th of *March*, 1745.

Receipts.		Payments.	
Receipts from Nov. 3, 1740, to Jan. 1, 1741, by <i>Fotherley Baker</i> , Esq;	298 14 6	By Cash disbursed by <i>Fotherley Baker</i> , Esq; from Nov. 3, 1740, to Jan. 1, 1741,	206 5 6
Ditto from Jan 1, 1741, to March 25, 1743, by <i>Tho. Boehm</i> , Esq;	1139 4 8	By ditto by <i>Tho. Boehm</i> , Esq; from Jan. 1, 1741, to March 25, 1743,	1146 6 4
Ditto from March 25, 1743, to March 25, 1744, by <i>Rich. Chiswell</i> , jun. Esq;	2285 4 4	By ditto by <i>Rich. Chiswell</i> , jun. Esq; from March 25, 1743, to March 25, 1744,	1236 1 2½
Ditto from March 25, 1744, to March 25, 1745, by Ditto	2360 10 6	By Ditto by <i>Rich. Chiswell</i> , jun. Esq; from March 25, 1744, to March 25, 1745,	1359 13 6½
To Total Receipts	6083 14 0	Total Payments,	3948 6 7½
The Particulars of which Balance are, viz.		By Balance	2135 7 4½
Cash in the Hands of <i>Richard Chiswell</i> , jun. Esq;	21 6 4½	Total	6083 14 0
Ditto in the Hands of <i>Fotherley Baker</i> , and <i>Rich. Chiswell</i> , jun. Esqs;	40 0 6		
Ditto in the Hands of the Lord Bishop of <i>Worcester</i> and others	149 3 0		
2000 <i>l.</i> Three per Cent. Annuities	1924 17 6		
Total Balance of the Gen. Account	2135 7 4½		

An Account of Patients under the Care of the *London-Infirmiry*, from 25 *March* 1744, to the 25 *March* 1745.

Patients received into the House	446	Patients now in the House	42
Out-Patients	5284	Out-Patients now on the Books	854
	5730	In-Patients discharged cured	340
		Incurable	1
		Relieved	11
		Dead	51
		Discharged, appearing to be big with Child	1
			404
		Out-Patients cured who return'd Thanks	2309
		Discharged who did not return Thanks, tho' most of them known to be Cured	1646
		Relieved	255
		Dead	40
		Misbehaviour	84
		Incurable	96
			4430

Under the Care of this *Infirmiry*.

From 3 Nov. 1740 to 12 May 1742	2315
From 12 May 1742 to 25 March 1743	2702
From 25 March 1743 to 25 March 1744	4188
From 25 March 1744 to 25 March 1745	5730

A
L I S T
O F
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and Aubigny, President.

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** JOSEPH FAWTHROP, Esq; Treasurer.

*Those marked thus * are annual GOVERNORS.*

*Those mark'd with ** are GOVERNORS for Life.*

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- * Eliakim Palmer, Esq;
Merchant
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- * Mr. Andrew Pringle,
Merchant
- * Mr. Joseph Pouchon,
Merchant
- * Edw. Patterson, Esq;
- ** Mr. Daniel Pilon
- * Walt. Pettyward Esq;
- * Cha. Peers, Esq;
- * Mr. Henry Pohlman,
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- * Mr. Deputy Robert
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- * Mrs. Cath. Peers
- Mr. William Pearce
- Mr. John Philipps
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- The Rev. Mr. John
Price

Q.

- * Tho. Quarrell Esq;
- * Mr. John Quallett

R.

R.

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- * Stephen Riou, Esq;
- ** Mr. Will. Richold,
Merchant
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- * John Raymond, Esq;
- * Mr. Richard Russell
- * Mr. Tho. Rollings
- * Mr. Tho. Rayner
- ** Mr. Stephen Rogers
- * Mr. Isaac Roberdeau
- * Rich. Ricards, Esq;
- * Mr. William Ruffel
- * Her Grace the Dut-
chess of Richmond
- The Rev. Mr. Gloffer
Ridley
- Mrs. Mary Reading

S

- * Thomas Lord Bishop
of Sarum
- * The Right Hon. Earl
of Sandwich
- * Sir Cha. Sedley, Bart.
- * The Right Hon.
Edw. Southwell, Esq;
- ** Mr. Deputy Richard
Sclater, Merchant.
- ** John Snee, Esq;
Merchant
- ** John Snee, jun. Esq;
Merchant
- * Rich. Symonds, Esq;
- * Mr. Will. Seaman
- * Geo. Shelvoeke, Esq;
- * Mr. Edw. Stephens

- * Mr. John Solley
- * Edw. Stevenson, Esq;
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- * Mr. Richard Sam-
borne
- * Mr. Albert Schaffer,
Merchant
- * Dutton Seaman, Esq;
- ** Joseph South, Esq;
Merchant
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- * James Scott, Esq;
- * Mr. Tho. Smith
- * Mr. John Sperling
- * Sam. Shephard, Esq;
- * Mr. Will. Stephenson
- * Sam. Smith, Esq;
- * Capt. Rich. Stratton
- * Rev. Will. Simpson,
D.D.
- * Mrs. Sarah Scott
- ** Mrs. Honour Starke
- Mr. Henry Swan
- The Rev. Mr. Stirling
- Mr. John Savage
- Mr. Joseph Solomon

T.

- * Sir John Thompson,
Knt. and Alderman
- * The Hon. John Tem-
ple, Esq;
- * Geo. Thornborrow,
Esq;
- * Mr. James Taylor

- * Mr. John Thruckston
- * Mr. Will. Tennant,
- * Mr. Rob. Turlington
- * Rob. Thornton, Esq;
- * The Rev. Mr. Tanner
- * Mr. Freeman Taylor
- ** John Turner, Esq;
- * Jacob Tonson, Esq;
- Mr. Geo. Jerv. Tapp
- Rev. Mr. Rob. Talbot
- Mr. James Torin
- Mr. Samuel Torin,
Merchant

V.

- * The Hon. Vice Ad-
miral Vernon
- * The Hon. the Com-
missioners of the Vic-
tualing Office.
- ** Mr. Henry Unwin
- ** Mr. Thomas Vigne,
Merchant
- ** Mr. John Upsdal
- * Gent Unwin, Esq;
- * Mr. Sam. Vickers

W.

- ** Isaac Lord Bishop of
Worcester
- * Benjamin Ld Bishop
of Winchester
- * The Right Hon. Earl
of Winchelsea
- ** The Right Hon. the
Lord Visc. Windfor
- ** The Hon. Major-
General Williamson

* Sir

* Sir Robert Willmot Knt. and Alderman,	* John Wormby, Esq;	Y.
** Mr. John Waters	* Mr. Humph. Wright	* His Grace Thomas
** Mr. Thomas West	* Jos. Wilson, Esq;	Lord Archbishop of
* Mr. Amos Wenman	* Mr. Henry Wood-	York
* Mr. Sherman Wall	fall, jun.	* Hon. Ph. Yorke, Esq;
* Rich. Warner, Esq;	* Mr. Edward White	* Mr. John Young
* Mr. Anthony Wall	* Tho. Watson, Esq;	
* Mr. Lawr. Williams,	* Mr. Godfrey Webb	Z.
Merchant	** John Wilson, Esq;	** Mr. John Zachary,
** Mr. Robert Wastfield	Mr. Hartley Watts	Merchant.
	Mrs. Mary Wilson	

BENEFACTIONS received from Unknown Hands from *March 25,*
1744, to *March 25,* 1745.

<i>April 17,</i> A Person unknown	5	5	0
<i>May 7,</i> Ditto by Alderman Hoare	2	12	6
<i>June 13,</i> A Lady by Jos. Wilson, Esq;	5	5	0
<i>July 18,</i> A Lady unknown	2	2	0
<i>Sept. 24,</i> A Person unknown	1	1	0
<i>Oct. 20,</i> A Person unknown	2	2	0
Ditto	5	5	0
<i>Dec. 4,</i> A Lady unknown	5	5	0
A. W.	5	5	0
<i>Mar. 25,</i> A Person unknown, by Mr. John Duprè,	2	2	0
Ditto, by ditto,	2	2	0
Ditto, by ditto,	1	1	0
S. D. by Fotherley Baker, Esq;	2	2	0

Rev. Mr. Matthew Audley, Rotherhith, *Chaplain.*
 Dr. John Andree, Austin-Fryars, *Physician in Ordinary.*
 Dr. John Coningham, Bartlet-Buildings Holborn, *Physician Extraordinary.*
 Mr. John Harrison, Savage-Gardens, *Surgeon in Ordinary.*
 Mr. Henry Dodson, Nicholas-Lane Lombard-Street, *Assistant Surgeon.*
 William Petty, Esq; Fenchurch-Street, *Surgeon Extraordinary.*
 Mr. Richard Neale, Dowgate-Hill, *Secretary.*
 Mr. Charles Boone, *Apothecary.*
 Mr. Benjamin Gifford, *Steward.*
 Mrs. Elizabeth Broad, *Matron of the Infirmary.*
 Mrs. Elizabeth Gilbert, *Matron of the Lock.*

